

A
SUPPLEMENT
TO THE
ADVICE
FROM THE
Scandal. Club.

For the Month of JANUARY.

Price 5s.

L O N D O N:
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A D V I C E from the Scandal. C L U B.

THE following Gentleman, one would think, was studying to Cripple the just Concessions he has already made, in a necessary Solution of his Doubts, and searching diligently to raise Clouds where there are none; to such the Society can have little to say.

Sir,

I Believe the Immateriality of the Soul, and therefore its Immortality; because all Matter is compounded of Perishing Principles, yet I am satisfi'd 'tis real Substance; I believe likewise all that is contain'd in the Old and New Testament; and tho' I have, by a particular Application of my self to Study for some Years, endeavour'd after Satisfaction, yet still I remain in the Dark; as to the Production and Corruption of this Immaterial Substance, I hardly know any thing Material on the Subject, that I have not convers'd with, (that is, so far as my Mother Tongue will allow) but never did propose it to the Athenians, because I wanted Faith as to their Performance; I request the Favour therefore of you, Sir, that I may have an Answer to this, before you End your Reviews. If the Publick may be any thing instructed by it, as I hope they will, if not, that you will please to leave an Answer with your Printer, and you will heartily oblige,

Your sincere Friend and Servant,

Milend. Jan. 26.

1704.

Z. A.

The Society observe, Sir, that you believe the Immateriality of the Soul, and yet believe it a Substance, or in short, you believe *Immaterial Substance*; ——— But you cannot understand the *Production* or the *Corruption* of it.

Now, Sir, to this the Society Answer, you seem not to have put your Case in right Terms,

The First you already believe.

The Second you do not understand

They demand whether you believe the First, because you understand it; or whether you must understand the Second, before you will believe it.

If you understand the Souls being an *Immaterial Substance*, and cannot tell what that is; why do you then say you believe it, since to understand it, must mean to be able to *Demonstrate* it; and Demonstration is beyond Faith? if you believe it, and do not understand it, the same Faith need make no stumble at the Production or Corruption of it; and on these scores, this Scruple of yours seems to be altogether without Ground, and might notwithstanding your long Reading and many Years Study leave you in the Dark, for the utmost of rational Demonstrations in these Cases, seems to end in this, to make it Rational, that we should resolve them into Faith, for if we can find, that 'tis reasonable to believe, it cannot at the same time be reasonable, we should wait for Mathematical

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tical Demonstrations, in Cases so very Nice.

Wherefore the Society are of Opinion, when the Great Maker has told you, he breath'd into Man the Breath of Life, and he became a Living Soul, you ought to believe, that he infus'd into Organnick Vessels in some manner or other; which to us is as needless as impossible, to know a part of that Great Mass of Spirit, which with him is Infinite and Eternal part of himself, and therefore call'd his Image which was prepar'd for that purpose, which should co-habit, act, possess and inform, this Earth, this Tenement of Clay, Subjected to all the decrees of Providence, the Chain of Causes and Consequences, to which he has thought fit for wise and secret ends, to Subject all his Works.

This Compound Creature, Form'd and Finish'd the *Sublime Design of Creation*; In which, Infinite Power purpos'd to Glorify himself, by making a Creature Superiour to all Being, but himself, partaking of such Influences and such Qualifications, as coming from and tending to his Maker, describ'd his Image, and shew'd himself the Glorious Counterpart of God.

How he form'd this Creature, how he infus'd this Soul, its pre-existent State is altogether remote, from either Usefulness or Improvement; to Empower this Soul, to comprehend Infinite, had no manner of Connexion with its self, it had a Magazine of Knowledge, extensive to all things below it self; a speculative Power it had, and Contemplative on Superiour Objects, tho' not Comprehensive — When we expect to arrive to *Demonstrations of Infinites*, we exceed the Power the Creator thought fit to depute, and

act contrary to the Mathematical Nature of things, since the Greater cannot be comprehended by the Less.

As to the Corruption, by which I suppose he means Depravation, for Immortality can admit no Corruption of Substance; if we know it by the sad effects, it is not a Demonstration as sufficient as the Nature of the thing requires — and for this Knowledge, we think no Man need look from himself, since in his own Corrupt Inclinations he may see the very Principle is Vitiated *ab Origine*; Crime handed down by Nature — Corruption incorporated in his very Soul, and become a Part of himself.

He that will doubt the Reality of these things, because he cannot come at the *Modus*, and make the Demonstrations of them, ought at the same time to doubt he has a Heart, because he does not see it; or doubt his locomotive Faculties, because he, nor any Man alive could ever Demonstrate how 'tis perform'd.

The Society, that have often declar'd open War against Vice, and all manner of Scandalous Actions; are extremely concern'd, that any one should so much mistake them, as to think they would assist in, much less, to ask their Advice how to go on, with a Vicious and Scandalous Intrigue as follows.

Gentlemen,

A Friend of mine, having so good an Account of his Letter to you by way of Charity, I desire this may be publish'd by way of Caution.

Yours &c

Gentlemen,

Yesterday I happen'd Fortunately, (or rather Unfortunately for the Event has prov'd it such) to be Invited to Dinner, by a very Beautiful Young Lady; (newly Married) who had all the Charms that Nature and Art cou'd bestow upon her; according to her Request I came, and to make short, had a very Splendid Entertainment; after which we went to Cards; and a little Time being spent that way, I won so much upon her Affections, that we took Coach and went to the Tavern; where we (according to her Request) Drank Burgundy, and between each Glass, (as my Vanity made me think) Diverted her with some small Sentences of Love, which she seem'd infinitely to be pleas'd with; and as an Assurance of Meeting me the next Day, gave me her Wedding Ring.

I, flush'd with the Encouragement, prest her to an immediate Enjoyment; but meeting with a Repulse, I was a little disturb'd, and after many Pro's and Con's, I grossly abus'd her; insomuch, she vow'd never to see me more. Now, Gentlemen, your Opinion of the Lad; the Punishment due to me beyond what she has inflict'd, and a means after all, to obtain her Pardon, and gain a Second Meeting,

You'll oblige a great Admirer
Of all your Works,

H. D.

Here is a very Melancholy Story indeed, a Fine Young Lady, who is must be allow'd, had at least more Beauty than Discretion; Invited you to Dinner, Treated you Splendidly, then went to Cards, then to the Tavern, then made you an Assination to meet you again, and gave you her Wedding Ring for a Pledge.

Really, Sir, if all this be True, the Society wonder how you came so fall out about any thing further; and tho' they brand you for your Wicked Design, they cannot at all think you to blame to expect you might have admittance upon the Spot, as well as to stay till to Morrow.

They allow every Freedom of Carriage, does not denominate a Woman Viciously inclin'd, but the Circumstances you have related, are so far beyond Bounds, that they cannot think any Woman, that can yield them, will deny any thing; and they are the rather enclin'd, to so severe a Censure, because as you relate it, for they must stick to your Account; her listening to your Love, which in English, can be nothing but Whoring, as your own Subsequent Phrases explain it, and consenting to meet you with a Pledg of her Marriage Bond, these are things no Woman of Sence, and hardly any Woman of Virtue would agree to.

At last, it seem'd she Repuls'd you, by which we understand nothing but that she would have had you stay'd till to Morrow; and 'tis strange again, you could not have had Patience, when you had made such advances in one Meeting. But this happy Passion spoil'd all; we say happy, because it prevented an Adulterous Confederacy.

And now, Sir, the Society thanks you kindly, for desiring their Assistance; to direct you to carry on this Vicious Design, to renew your Seige of this Fair Town; in short, to advise you how to come at the Ladies Virtue, if she has any; and Debauch your Neighbour's Wife.

Whether you'll take their Advice or no, they cannot determine; but instead of advising you, how to recover your
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Interest in this loose Lady, they advise you to *sit down and reflect*, how near you were to the Commission of a Crime big with Crimes, debauching a Woman, abusing her Husband, and dishonouring your self. They recommend to you, to reflect what *Intentional Guilt* lies on your Thoughts in this Case, and they wish you would look up and be thankful for all that farther Wickedness you were *Providentially* hindred from committing. Lastly, They advise you to back the Lady's Vow with another of your own, and pray to your Maker to furnish you with Resolution to keep it.

The Society are sorry if their Advices in this Case may not be agreeable to your Expectations, but they are sure they are such as you ought to expect, both from their Pretensions, and the Nature of the thing; and if they do not please you, they are sorry for the Defect of your Vertue which must be the only Cause.

Nothing is so extravagant and unaccountable as the Follies of those Gentlemen that call themselves Lovers.

The following Gentleman has sent three Notices to the Society, that he must be answer'd, and no Man alive can tell what to say to him that won't be satisfy'd.

Gentlemen,

I Have observ'd many of your Querists have run into vain Compliments, rather than Matter of Fact. I will then pass by that usual Fashion, and beg your Answer to what follows.

For a young Man to pretend to Love is no new thing; but I am really so. Now my Unhappiness is, That Providence has not given me so largely as to be a fit Match

for her, who I have made the Object of my Affections; yet that was not the only insuperable Difficulty; she seems something to countenance me, but with a Proviso, that some particular Person's Consent, which she's oblig'd to by an unalterable Engagement. Now Gentlemen, what shall I do? They have deny'd their Approbation. So that she seems on that Account to reject my Addresses. I never suppose to be happy without her, yet 'tis impossible till some Tears, to obtain my Wishes. The Query is, How shall I know whether she has any Respect for me, seeing I must now be deny'd the Happiness to write? Or if she has, Whether Women can be constant; for both by her Friends and others, to be sure she will be solicited to marry. What is the best way for me to act till she is Mistress of her self, which will be when a certain Term of Tears are over? In short, whether I can have any Cause to hope in this unhappy Condition? And how I must behave my self in this fatal Dilemma? Gentlemen, as you are Men of Honour, let your Answer be as serious as the Query is; and I shall expect it in the next Review.

Feb. 11.

I am,

1707.

Gentlemen,

Your great Admirer,

A. B. C.

Gentlemen,

Some Days ago I sent you a Note, and earnestly beg'd a Solution to the following Query. Whether I may have any hopes from a Lady who is far beyond me in Fortune, but has given me some Encouragement, but is not willing to marry without the Consent of some Person who are against her marrying me? She's engag'd till such a Term of Tears are expired. Now, I desire to know, what way to use? Whether I may hope? &c. But Gentlemen, you must have

have receiv'd my former Letter sign'd A. B. C. I don't question. I impatiently expected an Answer in your Saturday's Review, but was disappointed. I hope your next will be satisfactory, and I desire it be. The thing is real. Her Engagement is so, that she cannot in Conscience or Interest do otherwise; and I beg you to insert the Answer to my former Query in my other Letter, and I shall expect it in your next Review.

The short Question here amounts but to this, whether you may hope to obtain a Lady that won't marry you without the Consent of somebody who will not Consent?

To this they would have answer'd, That they refer you to time and your own Artifices to work upon the Lady. But, Sir, when you add in the Margin of your Second Letter, she is under such Engagements, that in Conscience, and in Interest she cannot, you foreclose us and your self; for the Society are positively of Opinion, you ought not either to hope or sollicite the Person to act against her Conscience and Interest, but especially the first.

AMong the several Persons who apply to this Society to dissolve at least their Promises of Marriage if not their real Contracts, the following is one of the hardest Cases.

S I R,

THE generous Encouragement which you give to all Persons that desire your Advice, makes me give you this trouble; and I hope you will do me the Favour of a speedy Answer to the following Questions, which shall be gratefully acknowledg'd.

Qu. 1. What Method must a Man pursue here in England, to prove a Marriage, (supposing the Woman to deny it) being wedded by a Priest of the Church of Rome, in the Presence only of another Person, being also a Priest of the same Religion?

Qu. 2. Whether if this Marriage (the Woman refusing to co-habit with the Husband, and taking some extravagant Freedoms) be not invalid before God, and the Man at Liberty to take another Woman to Wife?

Your Answer will give me unexpressible Satisfaction, and I am satisfied you would not deny my Request, if you knew my deplorable Condition. I hope in God that I shall see my Case in your next Review.

Upon the Honour of a Gentleman, I will return the Favour.

March 10. 1705.

Really Sir, on your Case the Society seem'd doubtful a long time, and were very unwilling to meddle; but your Importunity, and hoping it may be of Use to you, prevail'd with them.

1. Sir, supposing you were once married, and that Marriage consummated, all the Laws in the World, except for natural Imperfection or Adulterous Practices, cannot dissolve it.

As to your being married by a Priest of the Church of Rome, the Society cannot give you any Encouragement from thence; for the Essence of Matrimony consisting in the mutual Consent of Parties, the publick Sanction, which is the Debt of the Subject to mutual Society in Obedience to the Law, is not at all the less valid for being perform'd by a Priest of the Church of Rome; it is requisite

requisite to be perform'd by those whose Office it is to perform it; in which Case we allow the Marriages of the Quakers, and several other Sorts of Dissenters, and why not the *Roman* Clergy as well as others?

As to the Proof, 'tis indeed a hard thing to prove a Marriage where the Evidence, for other Reasons, dare not appear; but, Sir, if the Proof of this be worth while, and the Persons who marry'd you, are in, or will go into any Foreign Country, and certify there your Marriage before proper Authorities. no Doubt you may obtain a Commission or Delegation for the taking such Testimony either in *Holland* or *Scotland*, or elsewhere; the Case else would be very hard with all such as marry out of the *English* Dominions, who when they arrive here, may deny their Marriages and abandon their Wives.

If the Marriage you mention was not consummated, and the Woman refuses to Co-habit, or the extravagant Freedoms you mention, amount to enough to sue a Divorce; without doubt you may be free, otherwise they do not see how they can relieve you.

THE Society according to their Promise in Review No 15. have inserted the following Madam Celinda's Letter, with its Answer.

Gentlemen,

I Own my self one of the Admirers of your Works, finding both Mirth and Improvement by them. I ask your Pardon for troubling you with this Story, but Necessity urges me to do it.

I am a young Gentlewoman, of a competent Fortune; I have liv'd the greatest Part of my time in the Country, where I have

had a great many profess Admirers; some of them Men of pretty handsome Estates; but such entire Lovers of a Country Life, (to which I have an Aversion) that for that very Reason I dismiss them, with a Resolution, with the Consent of my Friends, to come to London, where I have been for some time fatigu'd with the Addresses of several importunate Suiters, viz. Gentlemen of small Estates, having no Business to keep them from Idleness, Lawyers, Physicians, and Linnen-Drapers; 'tis my way to give some Glympe of Encouragement to most, till such time as I discover their Circumstances and Dispositions; some I have approved of better than others, but upon your Advice (as from that of a Parent) I shall rely; my Guardian is Self-interested, and I dare not confide in his Choice. As for Lawyers, I do not disapprove of them, only for this Reason, they generally make but indifferent Husbands, being from the Inns of Court, as it is now degenerated, brought up in Lewdness. As for Physicians; I declare to you, I should not like them for Bed-Fellows, after their coming from Patients troubled with Malignant Distempers, which may be infectious. Lastly, as for the Linnen-Drapers, Tom Pitkin has frighted me; but tho' I'm sure to be well secured from all Dangers, yet my Friends advise me not to go a Trade, because it deprives me of my Gentility. Now Gentlemen, imagine me young and Handsome in the Eye of the World, never having receiv'd one Blame upon my Reputation; my Parents deceas'd, wanting of them, I adopt you as such, and as such. I beg you would pardon my Prolixity, and give me your Cordial Advice in your next Review; having taken a Place in the Coach for Fryday next, where I will consider upon the tender Advice you give. Gentlemen, this is the first Love-Letter I ever wrote. Pray don't discourage your real Admirer,

Celinda.
Tuesday Evening. Really

Really, Madam, upon reading your Letter, the Society gave it as their Opinion, that you are one of those Ladies, whom Heaven, in Justice to their very extraordinary Nicety, suffers to be puzzled with their own Curiosities.

Our City Sparks cannot please, because they are Tradesmen, and you scorn to go to Bed to any thing but a Gentleman; for fear, *they presume*, of spoiling the Breed.

Then you cannot marry, a Gentleman, because you have an Aversion to living in the Country.

Now this is really a puzzling Case, for when a Lady cannot please her self, who can please her? She that cannot be pleased either in the Country, or City, who can advise her?

However, Madam, to please you, if possible, The Society having thought of all the Sorts you object against, observe the Church and the Army, have very fortunately escap'd your Censure.

Now, Madam, the Field is wide, a good honest Parson, with God's Blessing, and a tollerable Living, in, or near the City, fits you to a Hair; for there you miss the Lewdness of the Lawyers, the Bankruptie of the Merchants, the Mechanism of the Tradesmen; there's the Man of God and the Gentleman both in a Lump, and his Discretion may assist to regulate your Judgment.

But, Madam, if that Sort of Life is too Grave for you; a Soldier is a Gentleman by his Profession, and his Sword pares off all the Dirt of a Mechanick

Original, and reconciles this Contradiction, that a Lady may be a Beggar, and a Gentlewoman altogether.

Besides, Madam, in this Gentleman's Circumstances, you may live in City, Town, or Country, where you can, *where you please*, we should say; and so it is hop'd your Difficulty is over; if not, they desire to hear farther.

THE Ingenious Author of the following Verses, gives an eminent Proof, that a Man may be a wise Man in one thing, and quite contrary in another; how he that had a *Genius* for the following Lines, could have the Weakness to be the very Man meant in them, is a Mystery, *Solomon* would certainly have added to his *Wonderfuls*, if it had happen'd in his Days. The Society therefore thinking the Lines are an Answer to themselves, have left the Excess of Wit to struggle with the Excess of Folly, in Order to have the first be a Remedy to the last; and so sent them into the World without any other Answer:

Gentlemen,

MY Friend having been in Love a considerable time, and met with nothing but Disdain, yet had rather teize himself about her than suffer himself to be reclaim'd. I have but this way left, by desiring your Assistance in advertising his Letter, and you'll oblige,

Your Humble Servant,

A. A.

OF T have you ask'd (my Friend) why I pursue
The flying Nymph? Why the same, constant still,
Nor alter from my wonted Purposes;
Tho' still Disdain receive, or cold Indifference

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The same to the fond Youth, equally distracting.
 But now with harsher Terms my Love you tax,
 And me as obstinate reproach — unkind,
 Unjust, I might, but will not name you so,
 Rather by Arguments well chose convince.
 Search, search, (my Friend) this spacious Orb around,
 And view the *Genius* of each several Clime
 Which still is different found. In each of these
 The Dispositions of the Habitants
 As different still, and each with sullen Pride
 His own Designs pursue ; nor Council ask nor take ;
 Youth with Conceit and Pride and Rashness fraught,
 High vantage, tho' nor good, nor bad Designs.
 Boasts mean Performance, and with vain Arrogance perverse,
 Nor Right nor Wrong considering,
 Explodes all Opposition. —

Grey-headed Men in Years, of grave Deport,
 Deem'd deep, and Skill'd in Wisdom's fairer Precepts ;
 Whose strong deliberate acting, shows a Thought
 Of things, due estimates they made,
 Whose Depth examin'd, mean Impotence is found ;
 Youth's Vigour spent, of Course the Fires cease,
 Dulness and Inactivity take place.
 The Miser then to Gold gives Homage,
 His Cups forsakes, his Luxury and Riot
 Grovels in Dirt, and sinks below the Beast.
 Where Heat and Fire reign'd, now nought is found
 But idle Cares, vain Doubts, and needless Fears.
 Now ask the Reason, streight Reply is made,
 'Tis Happiness, Content, 'tis Peace of Mind,
 Cessation from our anxious Thoughts, we seek,
 This is our End — each mad Extravagant,
 Each doating Niggard makes the same Reply :
 So the fond Lover banters here his Hopes
 In Expectation of yet absent Blis
 And thinks his anxious Days, and yet more tedious Nights,
 His Cares and Fears, and all his other Ills ;
 But more than paid, if she but deigns to hear
 The dull Impertinence of Lovers Cant.
 Thus every part of Life with Ills abound,
 Dulness and Passion Rule — or Wine, or Love,
 Or baser Lust in Youth bear equal Sway.
 In Age the Niggard deals on Wealth alone,
 And makes his Bags his God. —

And

And now (my Friend) from hence my Constancy;
 I've sigh'd, and drol'd, and fool'd my time away,
 Implor'd, and beg'd, to move the stubborn Fair.
 I, Fraud, Disdain, or Coldness ever met,
 Yet this, as well from her, as from another.
 Now the same constant Pace I keep,
 Nor teize, nor plot a new, to meet Disdain;
 Which from another equally wou'd spring,
 If worth but looking after.— So,
 Involv'd in new Vexations, rave afresh; ———
 No, let me still *Celinda's* Charms confess,
 Nor with new Beauties teize my faithful Breast.
 I long have vow'd alone, sincere and true,
 Nor can your Arts my firm Resolves subdue;
 Tho' not to sigh and whine, nor yet dull Stories tell,
 Call her my Life, my Goddess, and my All;
 Nor Nature's Pride, nor some Divinity,
 I scorn such poor Romantick Pedantry;
 But love her so, to make the Maid my Wife,
 And Love enough in Troth, to be a Slave for Life.

WHether the Letter following is
 wrote by the Lady or her Lover,
 or who they are, is immaterial, and the
 Society are not at all concern'd about it.

Mr. Review,

I'M a young Woman, about Eighteen
 Years of Age; my Father being willing
 to dispose of me in Marriage before his Ex-
 it, (about Six Months since) proposes a
 young Man to me for a Husband, to whom
 having no Aversion, I answer'd, I should
 be always ready to comply with his Desire
 and Commands, tho' I had resolv'd not to
 change my Condition some Years. Some
 small time after, the young Man makes his
 Addresses, which I at first receiv'd very
 coldly, and us'd several Stratagems to try
 whether his Affection was real or not;
 finding no Cause to judge but his Love was
 true, I gave him encouraging Hopes of suc-
 ceeding in his Enterprize, and fix'd my
 Affections entirely on him; which he
 perceiving, took an Opportunity to

acquaint my Father, that if he would be
 pleas'd to settle those Matters he promis'd,
 when he first address'd me, he did not que-
 stion but with the Blessing of God, they
 should be a happy Pair. My Father upon
 this, tells him, he had chang'd his Mind,
 and offers him Terms which my Lover could
 not comply with, either in Honour or Con-
 science; and Modesty told him the fatal
 Consequences that would ensue if he should
 accept of his latter Proffer. My Father
 perceiving me very much troubled, sent for
 my Lover about Six Days after, and signi-
 f'd to him his Willingness to perform his first
 Promise, which he receiv'd with a-
 bundant Satisfaction, and continu'd his Vi-
 sits as usual: But when every Matter seem'd
 to be settled, (tho' no mutual Promise had
 yet pass'd between us) my Father about Six
 Weeks after, tells my Lover, he was fully
 resolv'd to stand to his Second Overtures he
 had made him. My Lover upon this, being
 extremely surpriz'd, answer'd him, Sir,
 the Ways you take with me, are neither

st nor honourable; and you seem not to value your Child's Comfort no more than mine. You cannot be unsensible, Grief and Trouble to her will be the Issue of your thus treating me; my Father reply'd, he was not willing to grieve either of us, but I might take this as his last Resolve, he would by no means depart from his Second Offer.

My humble Request, Sir, is, what Course I shall take to bring over my Father to perform his first Promise? Which, if I cannot effect, how I shall demean my self to my Lover and Father, so as to keep the Affection of the former, and not provoke the Anger of the latter? This Sir, is my Case, 'tis Matter of Fact, I do sincerely assure you. If you please to give me as speedy an Answer as Opportunity and the Case Require,

Match 14. You will oblige,
1704. Urania.

To this Account, supposing it to be true, the Society joyn'd the following Letter.

Gentlemen,

Your good Offices shewn so commonly in giving Advice to those in Need of it, made me desire it in the following Case.

I am a Young Man, of a Handicraft Trade, being just out of my Apprenticeship, and my Parents dying while I was young, left me no other Dependency but my Trade.

Sir, I have had a particular Acquaintance for some time with a Citizen's Daughter, from whose Friends in general, I had Leave so make my Addresses of Love to her; they being altogether acquainted with my Circumstances from my own Mouth, notwithstanding which, they have admitted me for Two Years past, both in publick and private, as a fit Person for a Husband for their Daughter, till they found I had gain'd her Affections; and then upon my Demand

of so reasonable a Fortune as to supply the necessary Occasions of my Trade, and to enable me to maintain her, they without the least Ground for Distaste, (except my hard Fortune) would not give their Consent for our Marriage. Now in Point of Honour, I am oblig'd by many Engagements to marry her, which foresees nothing but both our Ruins; and considering the Conduct of her Parents, whether I may not leave her, and try my Fortune elsewhere, which is altogether against both our Inclinations? I will not say your Opinion will be decisive, but your Advice will be of great Use in this Case, which I will assure you is real and true. I am,

Gentlemen,

Your humble Servant,
L. D.

To these Cases, the Society gives their Opinion, as follows.

They see nothing more dishonest in it self, or more fatal to Families, than the Policy of Parents, either under the Expectation or Promises of Fortunes, to bring their Children in League together; and when they think them sufficiently engaged to venture upon any thing, then to fall off upon Supposition, Love will do the Rest without them.

1. This is dishonourable, as it is a Breach of Honour in the Person promising; or in Case no actual Promise is made, the Case is equivalent, when a Parent gives a young Man Encouragement to wait upon, court, and solicit the Daughter to marry, and suffers them to go on perhaps to Solemn Engagements, on Supposition of suitable Treatment.

2. It is barbarous and abominable Treachery to the Child of such a Parent, to suffer her to fix her Affections, and expose her to be rejected afterward for Want of the Treatment of a Child, and for Want of that Portion which was either promis'd, or any Ground given to expect.

It is not unknown (they suppose) how one Father near this City, ruin'd Five Beautiful, Vertuous Women, all his own Daughters,) whom he suffer'd to be Courted by Persons of Fortunes, equal to what he seem'd to pass for, and what he bred up his Children to expect; but always broke off their Marriage at the Point of Conclusion; by falling off from his Word, expecting that when the Gentlemen had engaged their Affections to the Ladies, they would not baulk their Love for a Portion.

How one of the Ladies destroy'd her self.

A Second turn'd something not to be nam'd, meerly in Anger and Despair.

A Third, was little better than Lunatick.

The Fourth, was taken by the Gentleman for meer Love and Personal Merit, — and he valu'd her nevertheless for it, having a good Estate of his own; but us'd the Father as he deserv'd, for he kick'd him at the Corner of every Street.

The last, being deny'd to marry where she at first had engag'd, grew melancholly; and never could be brought to marry as long as she liv'd.

After telling this Story, which has too much Truth in it, the Society cannot prevail with themselves to tell the Names. but they recommend the Histo-

ry to the Persons concern'd in these Cases, as Warnings to deal more honourably by their Families; and remember there is a Debt and Duty to our Children, as well as from them.

As to Advice in these particular Cases, 'tis hard to give it; for 'tis confess'd the Dishonesty of the Parent may admit such a Contract of Matrimony, as in the Nature of a Marriage cannot be broken; and yet the Parent withholding his promis'd Blessing, makes it destructive to both Parties to be perform'd.

In this Case, 'tis Pity our Law should not concern it self to make a Parent's Promise of Portion on the Childrens Agreement of Matrimony, binding and recoverable, if the Children marry after, tho' without his Consent, which would effectually prevent the Abuse; and some have said, that in Equity it would do so now; but this the Law, not the Society, must determine.

The Society have Two or Three Letters more, to the same Purpose, which the Authors of, are desir'd to take this for an Answer to, without repeating the Stories

As to the Gentleman in the Second Letter, they say his Promises to the young Woman cannot be so broken as to marry another, he having engag'd (as he says) to marry her; which the Society always allow to be a Marriage, and cannot prevail upon themselves yet to dispense with private Contracts on future Accidents; Promises of Marriage being things not to be trifled with on any Occasion whatsoever.

THE Case of the following Lady being so very particular, has prevail'd with the Society to answer it, tho they care not to meddle with Questions of that Nature.

Sir,

Your Favour to Multitudes (whom I presume are no less Strangers to you than I am) encourages me to trouble you in my Turn; and to assure my self of your Answer with that Dispatch which the Necessity of the Case appears to require. My Intimacy with a Gentlewoman, lets me in to the most private Recesses of her Soul; she is a Person of strict Virtue, yet since her Husband's Misfortunes, and his discharging the honest Part to his Creditors, the frightful Appearance of Poverty, hurries her on things which I am convinc'd she has not once thought commendable; for above Nine Months together she deny'd her Husband the Use of the Marriage Bed; alledging (amongst other things) that it was a tempting of Providence to add to their Cares as well as to the Number of Beggars, which she back'd with many Arguments of seeming Strength, till Persuasion of Friends, and Love, and Obedience to her Husband, overcame her; and now what she so much fear'd is come upon her; she finds her self Six Weeks gone with Child, it very melancholly upon it, and resolves to get something of her Midwife to cause Miscarriage, I have us'd my utmost to dissuade her from what I think so horrible a Fact, being no less than Murder; but her way of Arguing silences me, though I have the best Cause. I can only prevail with her to defer her Intention a fortnight longer, till in that time she may happily be undeceiv'd; and I have made Use of the Opportunity to beg your Instructions, being fully persuaded by her frequent expressing of her Esteem for your Paper, that nothing will more influence her than your Advice, which I hope to surprize her with, and be the happy Instrument of showing her the Error. That you may the better fit your Advice, I must tell you she is under the Age of 21, well born, and of Breeding, and Sense, above the common; Mother of Five fine Children, and but lately a Nurse. Forgive this Length,

and impute it to the Incapacity of that Sex, of which I need not tell you is

Sir,

March 2.
1703.

Your humble Servant,

A. B. *

The Lady's Case is indeed to be pity'd, and the Society think her Husband merits some Charge upon his Discretion as well as Continence.

But this is most certain, that for the Lady her self to make any Attempt to render her Conception abortive, is a Crime, and such as she cannot reflect on without Horror.

Divines say, we ought to undertake nothing in this World, but upon which we can seriously look up to Heaven and petition for its Success.

The Lady then would do well to consider upon what Foundation either civil or religious, she can ask for Success in attempting to destroy what God has made.

There are Multitudes of Religious Arguments to be used with her, but these perhaps have been Essay'd in vain; the Society desire to propose one thing to her. The Letter says this Lady is Mother of Five fine Children, and this has conceiv'd is Six.

Now 'tis easie to prove, that if she must kill one of them, 'tis less Crime to kill one of them that is born, and has enjoy'd some Part of Life, than that which has not yet seen the World; wherefore when there is a Necessity to kill one, we desire her to let it be one of those, and be sure to let her kiss it, and look on it well, just as she goes about it; then down of her Knees, and pray to God to give her Success in what she is going about; and then Cut the Throat of the innocent, dear, smiling Babe.

On

On the other Hand, as to Beggary and Poverty; tho' the Society are fully of the Mind, that it had been Prudence in her Husband to have listen'd to her just Opportunities; yet she having nothing to answer for, but the lawful, honourable Part, has not such Reason to distrust Providence in the future Provision for her Family, as if He could not spread her a Table in the Wilderness, to whom belongs the Earth and the Fulness thereof.

To conclude this Part, the Society crave Leave to tell her a Story which they can vouch to be true.

A Certain Citizen of this City, who being a covetous Widower, married a young Wife, and had Abundance of Children; used to repine very much at the Charge, — and his Wife being with Child of her last, he frequently wish'd she might miscarry, for that he should certainly be undone, and brought to Poverty by his Children. It happen'd this Child was born, and prov'd a Son; the Father by Losses and Misfortunes, fell to Poverty; and both living to a great Age, were very poor. This youngest Son had been sent beyond the Seas, and for some Years not heard of; but in the Extremity of the Parents Age and Poverty, return'd rich and flourishing, took his antient Parents home to him, provided for his Brothers and Sisters, and recovered the whole Family.

The Lady may easily make out the Moral of this Story if she please. If this covetous, repining, distrustful Parent had murder'd this Child, he had been starv'd in his old Age; therefore have a Care, Madam, what you do in the like Case; for he that has made the *Five*, may make the *Sixth*, if he thinks fit, take Care of you all.

THE following ingenious Letter is printed here not with Design to enter farther into the Dispute, but that it self may be instructive to the Readers; and therefore the Society do not answer it, but lay it down, as a useful Discussion of the matter.

Sir,

Reading 2^d other Day in the Review, your Answer to that grand Question of the Rationality of Brutes, I could not forbear taking some Unbrage at it, upon the Account of Religion; and have therefore presumed to give you my Sentiments of it, tho' none of the Learned whom you invite to deliver their Thoughts on that Head. I always took you for a wise, judicious Man, and could not but wonder that you would so easily allow Brutes Thought, and consequently a Soul; for I assure my self, you will grant me the Soul only thinks; and then let any Man judge what enormous Absurdities must needs arise from the admitting this Opinion; what Confusion in Nature would follow, and what would be the Distinction between Men and other Animals. For Man alone is a composite Being, of Cognition and Extension; and Brutes are made up of Matter only, or Body. Beasts I own are not to be deny'd Life or Sentiment, provided we mean no more by this, but the Heat of their Blood, and the particular Motions of their Organs of Sense, which depend thereupon. But by no means can I attribute to them Cognition, by which I understand a Consciousness to themselves of their Actions, that have a Perception of those things that are in them. That they imagine, remember, &c. for whatever Sort of Souls the Philosophers fancy are in Beasts, I find none pretend 'tis immaterial; and it is a very Contradiction in Nature (at least it seems so to me) to talk of thinking matter. If you would lay any Stress upon the Possibility

lity of this, I doubt not but I could easily convince you of the contrary; and would here enlarge somewhat more upon it, if the Compass of this Letter would give me Leave. But that I may not seem to beg the Question, I will proceed to Account for some of the Actions of Brutes, which are so apt to lead us into the common Mistake of their Reason.

You have heard I suppose, of some of the wonderful Machins, made by the Art of Man, as the Wooden Pigeon of Archytas, that flew about like a living Bird. The Normiberg Eagle, made by Kircher, that flew to meet the Emperor Maximilian, and returned with him to the City, and many more. If such wonderful Operations proceed purely from the Figure and Order of Parts adapted by meer Men, who can deny but this God can form Machins of such exquisite Art as might resemble the same Motions, and exert Actions, exactly like those we see performed by Brute Animals? And is it no wonder at all if such a Machin, consisting of an almost innumerable Parcel of Bones, Sinews, Fibres, Muscles, Arteries, &c. should much exceed any Machin can possibly be made by human Art, even as much as the Creator does a Man, or a Dog does a Watch. What would you call such a Machin, whose Actions and Passions you could not distinguish from those of a living Animal, which you will have acting by Thoughts? Certainly an Animal, an Horse, or Dog, or whatever form it bore: Brutes, I own, have a Memory, but not proceeding from a Rational Mind, but from Motions, receiv'd by Tracts, formerly impressed on the Brain by the Sense; and from hence proceed most of those extraordinary Actions performed by Brutes. If we examine into any of the strange Tricks, performed by Dogs, Horses, Camels, &c. or we shall find them all proceed from Assuefaction, or Custom; for the Teacher first by Barking, Tying; or Hunger, reduces the

Brute to a Necessity of moving such and such parts of his Body, and so by degrees more, till he Arrives at the desir'd perfection; and then by Custom, the same objects will work the same Effects upon his Organs of Sence, without any other compulsion; and this is farther obvious, if we will observe, that such Actions are always perform'd the same way, and in the same manner, without the least variation, till a later Impression on their Sences, alters the manner of the Performance, as Clocks and other Instruments wound up to such Points, proceed regularly in that course, till they receive some Alteration, from an exterior Motion: This we experience is not so in our selves, in our Voluntary Actions, which we seldom or never perform twice the same way, yet I can't deny but that these Fears of Brutes are rational, but not as to them, but as that Teach them: This you'll say is nothing to the Natural Actions of Brutes, and their Craft and Subtily, which we observe they Practice without any help of Man. These truly we call Craft and Subtily, because our Reason would teach us to perform the same actions, the same way, but this will lose a great deal of its force, when we consider, that all Beasts of the same kind, perform the same kind of Actions, exactly the same way; as all Swallows (for Example) build their Nests with the like Materials and Exactness: Must not these therefore be occasioned by the exquisite Workmanship of the wise Creator; and such an admirable Disposition of their Parts, that their Organs of Sense, impressed on by an outward Object, shall move those Fibres, Nerves, and Muscles which contract, or dilate the Parts, requisite to the Performance of such Actions? For were these the Result of Thought, (which is free and unconfined) there would follow some Variation in the Performances of several Brutes of the same Kind, as we see several Men do, by different Mo-

Methods, pursue the same End. As to Animals uttering different Sounds and Voices, and signifying by various Tones, their Trouble or Delight, as a Dog's howling when he's beat; this proceeds from the various Affections or Passions of their Organs which move them, and alter the disposition of their Bodies, and when the Instruments, which conduce to the forming a Voice are alter'd, peculiar Tones and Voices must needs be heard: So Birds sitting on their Eggs and hatching their Young, is occasion'd by a certain Temper of their Bodies at such times and Seasons of the Year, which induces them to sit for their Ease, (as we lye down when we are sleepy) and not from thought, because a Hen at such returns of the Year, will sit, tho' she has no Eggs under her, which would not be so, if it was only her Care to hatch her young ones; can the thinking of a Hen, at the sight of a Kite be rational, when I have seen a Chicken which never saw a Kite before, show a seeming apprehension of Danger upon that Occasion, absent from the Hen? We find our fear is grounded upon Experience or Tradition: But how infinitely are we exceeded by Brute Animals that can deduce just Notions and Conclusions, from what they never saw nor heard, as here, a Young Chicken knows as much as the Hen? Your Story of the Hounds, forming the Syllogism, makes not at all for their rationality, for every one knows some of the Pack, are always scattering before the rest, and supposing they did not perceive the Scent at first, they soon took it, and so continued their Course: You can't believe this Logical Dog by meer Strength of his Reason, would have ran up to the top of the fourth Lane, if he had not had a much better Guide before he got half way, I mean the Scent: Yet the ergo of the Syllogism would have been nevertheless True, and a rational Man would have done it, without more demurr: This puts me in

Mind, that the Shifting, Skipping, and Doubling of Hares, Foxes, and such like Creatures have been objected to me for an Argument of their Knowledge; but certainly, this is only the effect of pure Fear, by which the Animal Spirits being put into Motion, so Agitate the tender Fibrils of their Brain, that it will suffer them to take no rest; in all this the Machin is purely Passive, and under the Regiment of his Sences; yet here we may admire the infinite Wisdom of the Divine Creator, that has so exquisitely form'd their Organs, that they naturally are adapted to the Passion of Fear, which so highly tends to their Preservation, and to the putting those nimble agile Bodies of theirs into Motion, which so Admirable are adapted for flight: Another reason why Brutes are not endu'd with Cogitation, is, because the natural signs of their Passions are always the same, and common to each of every kind, and not varying according to the diversity of Time, Place, and Person; as if they were indu'd with a Faculty of Thinking, they certainly would be: Again, if the Noise and Warning of Birds to their Young, was utter'd at Pleasure, how should the Brood understand it that were so lately hatched? We should think it a Miracle in our Children, to see them understand their Parents at a Quarter Old; therefore these Signs are certainly inbred and taught by Nature: Why should it seem incredible to us, that God form Machins of such perfect Parts, as being variously put in to Motion, shall produce effects, which come up so near to Reason, when we our selves can habituate our own Fingers, to make an Excellent Harmony, much beyond the Cunning of any Brute, without any Direction of the Soul, for who has not seen a Musician Play an admirable Tune, while he has been thinking or speaking of another Matter? I confess the Actions of Brutes, as the Creatures of God are extraordinary, and tend all to their Well.

Well are and Preservation, neither can we so readily, account for some few of them, Nor so imitating Reason: These indeed speak the Wisdom of their Maker, but no Intell^{ect}, or Cognition in the Creature. I know I think, and consequently have a Soul, and find no such thing in a Brute; why therefore should I debase Man, the Glory of the Creation, beneath the Level of a Beast, for in their Bodies and Senses they excel us; and 'tis the Soul or Thought only makes the incomparable Difference? Your Instance of a Dog, that being carry'd to Gravesend in a Boat, will find his way home, upon second Thoughts will, I'm persuaded, seem no Argument to you of the Knowledge of Brutes, but rather the direct contrary, for Reason would have the Effect in us: As for Example, Let us suppose a Man dumb, that did not know the Name of the Place he was going to, nor from whence he came, that could make no Signs to be understood; and in a Word, labouring under all the Disadvantages, we must necessarily believe, a Dog to be in this Case (a Soul or Thought only excepted) suppose such an one was carry'd 20 Miles from his Dwelling Blindfold, pray, in what Stead would this Man's Reason stand him in? Or by what means can you imagine his pure Thought could direct him home? And must it not be a perfect Chance if ever he finds it? If therefore Thought in a Man, cannot work the same Effect, as you suppose it does in a Dog; there is certainly some other Reason, or a Dog is a much wiser and more perfect Creature than a Man; might not the Dog as well have went directly to Canterbury, as return to London, for any Help his Thought would give him? How would he have known whether he had been in the right or the wrong way? Suppose he had thought the latter, he could not have expressed his Thoughts, unless (as some People dream) Brutes have a Language common to their

Kind, and the lost Traveller had enquired the way of some hospitable Dog in his Journey? But here's the Mischief on it again, how should this friendly Dog direct him to the Place he never knew or was at himself? And to Memory you can't refer it, because he went down by Water: I am sensible Sir, this Argument may receive some Prejudice, by being so weakly handl'd; neither indeed will the Compass of a Letter admit of a far-Engagement. I flatter myself, that these Reasons will 'nt to you more and better Arguments than I know or have Room to mention. And that you will excuse this Trouble from

Your very humbly Servant,

J. S. &c.

To the Substance of this Letter, the Author of this freely agrees, not designing to insinuate, that Brutes had *Mens Rationis*, or a Soul, and consequently that the Soul could be mortal and material, as perhaps might be, and indeed is suggested from our last Answer to the Question, whether a Dog could think.

But that there is a something equivalent to the reasoning Faculty, which acts the Brute, which for want of a better Word, we call Instinct; which leaves us just in the Dark where it found us. To this all must agree.

All therefore that is concluded from hence, must be, that the Difference in the Operations are great; but still this Instinct serves the Uses in a Beast, the Reason serves in a Man, in a suitable Proportion to the Ends of either; and actually reasons for him in his Degree, as regularly as ours. What limits the Degrees of acting, is quite another Subject. As for the Mathematical or Philosophical Account given in this Letter of the Machine of the sensitive Body

Body and Life, 'tis own'd, 'tis fine spun by School men's Art, but seems very empty of Demonstrations, and little more than the Collection of words into Mathematical Order.

The Objections indeed to the Suppositions, must be Suppositious, and all is Conjecture; but I must be allow'd that the Similitude between the Actings of a Dog, and the Operations of a reasoning Agent, are such that no Philosophy can give Reasons for, and the Letter honestly acknowledges cannot easily be accounted for.

All this being known and supposed before, it was left purposely thus, that our Differences about the Name is needless, call them by what remote Terms we please; they act to the same End, and by the same Rule in their Proportion; and all that Letter does not seem to give any Account from what Power this Dog when he has more Food than he can eat, hides it and covers it? By what Power he comes to know, that covering it will conceal or secure it? And how he remembers, that there are latent Dangers of losing it; that losing it ought to concern him, that he shall be hungry again, and consequently want it and the like. If this is all done by an Organick Necessity, and the Mechanism of the Parts, then there is still to account for the Correspondence between the Occasion and the Action; and by what Messengers or private Operation the Parts are put into this or that Motion, upon this or that peculiar Occasion. All which remains a Difficulty too great for Art to surmount.

After all, we believe it does not follow, but that some equivalent Power to that of Thinking may be given a

Brute, which performs all the necessary Reasonings in the Bodies, by Method and Rules very Synonymous to, tho' not exactly the same with Thinking, and yes that from hence we are not oblig'd to own, to think that a Brute has a Soul consequently be Immortal.

THE Society having been often call'd upon, to renew their Observations, on our Ignorant, Vicious Lawless, and Law neglecting Magistrates, have Adjourn'd those things in hopes the Time was at hand, when Scrutiny into their Conduct, would have clear'd the Bench of Justice, of some of those Scandals to the Queen's Commission; but *England* being not yet in a Condition to merit that Blessing and perhaps not ripen'd for so much Felicity; we can no longer defer some importunate Instances; one of which is as follows.

Scandal. Club,

A Certain Person in one of our Neighbouring Counties, sometime ago committed a Trespass, upon several of his Neighbours Lands, for which one of them brought an Action against him, and obtain'd a Verdict and his Damages and Costs, which a Justice of Peace of the County took so ill, (the Trespasser being as he pretended his Servant, and therefore punishable by him, if Complaint had been made, by the Persons injur'd,) that he sent for the poor Plaintiff, and in a very great Passion severely reprimanded him for his Presumption and Impudence, and bid him beware of bringing any Action for the future, against such Persons as he was pleas'd to favour and Protect, and afterwards openly declar'd, that if any of the other Men who thought themselves wrong'd, should dare bringing their Actions as Law against his Servant, he would lay them, and all who should

should be concern'd for them by the Heels. But it seems the Countrymen finding by their Neighbours Success, that the Law was clearly on their side, did not value Mr. Justice's Threats of a Ruse, brought their Actions against the afore said Trespasser, which so enrag'd the Magistrate — That he presently sent a Constable for them, and having treated them very plentifully with Ill Language, and us'd them as Scurvily as he could, he committed them all (upon some sham pretence or other) to the County

Goal, where they still lie. Gentlemen, your Opinion of this Justices Behaviour, together with a word Advice to the poor Prisoners, is impatiently expected, by
Feb. 6. 1704.

Your Servants,

A. B. C. D. E. F.

All the Society shall say here in the Case, is a sufficient Comment on this Famous Text — That Country Justice is in a Lamentable Condition, under our Country Justices Management.

FINIS

ADVERTISEMENT.

W Hereas a Proposal has been made by the Author of this Paper, for Subscriptions to a Book in Folio, Entitled, *Jure Divino*; or, *A Satyr upon Tyranny and Passive Obedience*. To which, abundance of Gentlemen having long since Subscrib'd, and the Time seeming long for its coming out, some very Good Reasons having oblig'd the Author to put a stop to it.

These are to give Notice, That the said Book is now in the Press, and shall go on to be Printed with all Expedition: and for the further Satisfaction of the

Subscribers, the Sheets may be seen every Day, by any that please to give themselves that Trouble, at Mr. J. Matthews's, as they come out of the Press.

All those Gentlemen, who have Collected Subscriptions for this Book, are Desir'd to send in an Account of what Number they have taken, there being no more to be Printed, than shall be given Notice, as Subscrib'd; and, if they please, to Pay the Subscription Money to Mr. Matthews in Pilkington Court Little-Britain, Receipts will be given there for it.